



15¢

NOV-DEC, 1970
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FLQ

MANIFESTO

Revolutionary?
or
Reactionary?

A red line drawing of a hand grenade is positioned behind the text 'Revolutionary? or Reactionary?'. The drawing shows the body of the grenade with a grid pattern, a pin, and a lever. The drawing is done in a simple, sketchy style.



FULCRUM

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'READERS INVITED TO EXPRESS THEIR VIEWS AND OPINIONS'

FULCRUM, Soapbox:

Recently, three of the world's richest countries--the U.S., Canada and Britain have refused to adopt the U.N. recommendation that affluent nations utilize one percent of their annual Gross National Product as foreign aid. Such a callous attitude is an inevitable and irrespressible feature of a capitalist economic system, whether it be the traditional type existing in North America or the state-controlled bureaucratic version practiced in Russia.

Capitalism has the inherent trait of ruthlessly exploiting underdeveloped countries in order to obtain resources itself. This brutal, merciless activity has its source in one of the fundamental irrationalities of the capitalist system--the worker never receives sufficient wages to buy back the full product of his labor. As a result, surpluses of goods accumulate which must be disposed of, lest a depression and loss of profits occur. The ruling class consumes a certain amount by industrial expansion and opulent living but most must be eliminated by trade. Thus is created the bitter, incessant and war-breeding international rivalry for economic dominance of the planet.

Currently, such conflict is seen in the cautious attempts by both super-powers--the U.S. and Russia--to gain control of the oil wealth in the Middle East without risking a nuclear holocaust by direct intervention. This imperialistic nature of capitalism is further observable in the steady expropriation of Canadian industries by American corporations and the insidious infiltration

of our universities by U.S. professors, in addition to the more overt actions of the United States in Vietnam and Latin America.

Capitalism has ceased to be necessary for technological innovation or progress and therefore should be abandoned, as feudalism was almost 200 years ago when it became obsolete. Logically, the next step in social evolution is achievement of the economic system which will provide mankind with a common level of material prosperity and security and thus unlimited intellectual opportunity. This is socialism, a form of society wherein collective ownership and democratic administration of all production, distribution and services will ensure that each worker gets the full social value of his labor. Only under genuine socialism when production is for use rather than profit and cooperation instead of competition prevails will the ideal of a global brotherhood of man be attainable.

Jeff Bernard

Scarborough, Ont.

Reply

There are some of Bernard's points which may seem as minor variations to the casual observer, to Socialists they are crucial errors of understanding. What Bernard erroneously terms as "American expropriation" of Canadian industries should concern the working class not a wit. Whether industries are owned by American capitalists or Canadian capitalists is of no concern to the working class. Both want the same thing out of the workers

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MURDER IN MONTREAL

The kidnapping of British diplomat James Cross and Quebec cabinet minister Pierre Laporte and the murder of Mr. Laporte, believed caused by members of the Quebec Liberation Front (FLQ), has brought politicians and commentators to rostrums and microphones across the country to express horror and indignation at this "foul, senseless and vicious deed." Newspapers have carried editorials and the "man in the street" has been interviewed on radio and TV, the general verdict promising nothing good for the kidnapers and killers.

Before the murder occurred the government brought into effect the "War Measures Act", giving itself the right to use state power without ordinary restraints; and heavily-armed troops were moved in large numbers to Montreal, Ottawa and other centers "for security reasons". Some 300 persons, regarded as members or sympathisers of the FLQ, have been arrested, some later released.

Prime Minister Trudeau, in announcing application of the War Measures Act, said this was done with regret but of necessity. A parallel power, he said, was being attempted in Canada and this could not be permitted.

The major political parties and the Quebec Creditistes and Partei Quebecois support the government action. The NDP, true to custom, faces several ways. The majority of its MPs insist that no action should have been taken except as authorized by parliament, indicating that repressive action is permissible if legislated. Four of its MPs support the government without reservation, as also does the NDP government of Manitoba. But Manitoba cabinet minister Joe Barowski sent a telegram to Mr. Trudeau supporting Ottawa and saying the terrorists should be put against the wall and shot. Another NDP member of the Manitoba legislature, Cy Genick, thinks the FLQers should be freed and normal legal procedures restored. Someone is said to have threatened to shoot him.

In time perhaps the killers of Mr. Laporte will be caught and the FLQ destroyed. The excitement will die down and there will be a return to normalcy. The politicians and commentators, the editorialists and you on the street, will fit again into their respective niches in the community, carrying with them no ideas they did not have before. And they will take up once more their peevish and beefs and hopeful visions of black power, red power, white supremacy, separatism, national liberation and all the illusive and explosive causes that come from the cloak the wage slave and capitalist relationships that are gradually rotting society - ensuring that voices will again be heard in horror and indignation at other foul, senseless and vicious deeds.

Jim Wilson

Winnipeg

THE ALBERTINIERS E. P. O'Neil, vice president of the International Brotherhood of Pulp, Sulphite and Paper Mill Workers and a well organized labor should cut all ties with the New Democratic Party and form it's own labor party.

As O'Neil well knows the working class already has a party to serve their needs. Namely, the Socialist Party of Canada, but as a punk capitalist perhaps O'Neil thinks he has too much at stake with capitalism.

FLQ or SOCIAL REVOLUTION

With the idea in mind that one cannot even intelligently oppose another idea or concept without knowing what the idea or concept is and also with the object of contrasting the FLQ aims with the Object and Declaration of Principles of the Socialist Party of Canada (page) the Manifesto of the Front de Liberation du Quebec is printed herein:

FLQ MANIFESTO

I OBJECTIVES

We want to answer the challenge of the status quo. We want to answer the challenge of the business men who believe they can maintain the current political and economic system by sowing the fear of change among the population. To the power of the Royal Trust we oppose real bombs. All we are doing is answering their violence with counter-violence.

1. We are defending ourselves against the constant attacks of the anti-worker, anti-quebec forces that make up the financial institutions, the big companies, the Chamber of Commerce etc., who are all maintained by the Liberal Party and Trudeau-Bourassa.
2. We are attacking the economic organs that use puppet politicians who speak French (like Trudeau-Bourassa-Drapeau) to protect their interests, and with whom they periodically have a "dialogue" in that phony exercise of democracy - elections.
3. We are fighting this clique of exploiters who make up the capitalist Bourgeoisie that is dominated by anglo-american financiers, and with whom some ambitious French-Canadians have been collaborating.
4. We are fighting all forms of exploitation, the most blatant being linguistic segregation: the necessity to speak two languages because we are quebecois. Our colonial bosses are responsible for this.
5. We are fighting all sorts of racism - discrimination and segregation. We are in solidarity with all struggles being waged by people who are victims of American imperialism. We support the struggle led by those first exploited on this continent, the Indians. We are in solidarity with the American blacks and Puerto Ricans who are fighting Yankee capitalism.
6. We are with all workers who immigrated to Quebec and with whom we want to fight our common enemy: Anglo-American capitalism. We want to wage the struggle for national liberation with all workers.
7. While supporting all trade union struggles, the FLQ hopes unionized workers will throw themselves vigorously into the Second Front. As soon as possible worker representatives must replace the people's phony representatives in parliament. When a real workers' party is created, the FLQ will no longer have a reason to exist.
8. The FLQ is fighting the owners of the means of communication who are trying to make us believe that the current government serves all society. The current government serves only those who finance it. We are fighting these capitalists who monopolize all the major means of information, and who are trying to make it seem that we are the enemies of the people of Quebec. It is up to the free intellectuals to denounce this monopoly of information.
9. The FLQ is in solidarity with all quebecois movements that are militating for a real economic liberation of Quebec workers and are fighting for the political emancipation of Quebec. It will be independence or destruction.

II MEANS

1. To fight effectively the reactionary forces who are working against the Quebec

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FLQ or Social Revolution (continued)

FLQ Manifesto continued

people it is urgent that we form a Common Front of all the progressive forces in Quebec. It is necessary to end our isolation which plays into the hands of the establishment. We must continue the fight together. The enemies of our enemies are our friends.

2. This common front will reunite the numerous movements, committees, and popular associations that are currently militating in favor of a real democracy, real economic liberation, cultural revolution and for independence and socialism in Quebec.

3. The leaders of all these movements in co-ordination with the political committees of the trade unions must meet together to establish a base together to participate in the publishing of a manifesto and to elaborate a total, global strategy that will respect the particular characteristics of each of the movements.

4. This committee of the Common Front that will unite all the delegates of the different movements, associations and small groups will orient action, co-ordinate and mobilize for it. To do this it can:

- work for the diffusion of documentation and furnish analysis and propaganda.

- organize peaceful demonstrations, the aim of which is to politicize large numbers of people

- contact militant trade unionists, and put themselves at the service of workers' struggles

- explain political action of the FLQ

The FLQ would merit little attention from the Socialist Party were it not for their claim to Socialism (FLQ Manifesto II 2) for if the claim is true then their objectives could be identified with the S.P.C.'s objectives and their methods identified with S.P.C. methods. Is this the case?

The FLQ's plea against racism (FLQ Manifesto I 5) might appear very parallel to the Socialist's stand (S.P.C. - Declaration of Principles #4) however, the discerning reader will see that the FLQ contradict themselves as well as negating their plea against segregation. They appeal for liberation of Quebec workers (FLQ Man. I 9). Neither is their behavior in beating a Reuter's reporter because he spoke English a reinforcement of their anti-racism claim.

It is difficult to present an argument against the FLQ's claims that the capitalist class controls the means of communication or that they reinforce their positions with violence. Where they do fall down is in their ignorance that they feel they can match this violence with counter-violence. The naivete of this contention has readily been shown in the reaction to FLQ terrorism - a dramatic display of the capitalist's might in Quebec - a display which, is only a small fraction of the capitalist's potential. The Socialist Party of Canada has always recognized violence as the domain of the capitalist class and has therefore always denounced it as a means to achieve Socialism.

And with whom do the FLQ intend to ally themselves in their alleged Socialist objective? - With "trade unions", "numerous movements, committees and, popular associations. (FLQ Man. I 7 and II 2). But all of these groups support capitalism.

There are more holes in the FLQ manifesto but these are sufficient to discredit it. Its immaturity warrants no more space. The discerning reader can spot its other flaws. What should be clear is that what the FLQ opposes is not Capitalism but "Anglo-American" capitalism. (FLQ Man. I 6). What the FLQ wants is not Socialism

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FLQ or Social Revolution (continued)

but French nationalism and French capitalism in Quebec. The Socialist Party of Canada denounces the FLQ's objective and the FLQ's means. They have done considerable harm to the free expression of ideas so vital to all the working class in this country. What is necessary in this country (and every country) is not the emancipation of the French but the emancipation of all mankind.

This refutation, although necessary, does little for the materialist in search for the material conditions that cause the FLQ phenomena to come into existence in Canada. As with most things to understand the FLQ phenomena one must look into the historic background.

In the early competition between the French and English for the booty of North America the French made the blunder of outrageously slaughtering the North American Indians. This is not to say that the English did not abuse the Indians but the viciousness of the French armed with Catholic piety caused most of the Indians to side with the English. This was no small factor that led to the eventual defeat of the French on the Plains of Abraham. It is therefore rather a paradox that the FLQ would today attempt to compare their interests with Indian interests. After the English victory the French were granted certain religious and language rights. Many try to play up the French defeat on the Plains of Abraham as a rankling sore but further analysis will reveal it as a rather insignificant factor in current happenings.

Productivity at this time and even to a degree into the 20th century in Quebec in particular was quite elementary consisting mostly of fur trapping, small type logging (mostly via horses) and farming. The level of education required for this type of activity was not too great and the Catholic church played no small part in providing ignorant god-fearing superstitious low paid leuts for the Quebec ruling class. Beads and catechism may be an adequate foundation for trapping and farming but industrial society is something else and when industrial society arrived in Quebec and the habitant eventually made his play, who did he find employed in the plants and factories? The "atheistic" "Mose Anglais" (god damned English).

The feelings of frustration and hopelessness that would arise from the resultant high rate of unemployment and greater than normal social alienation of the French working class, can be readily understood. This is what has given rise to the FLQ. A situation not too dissimilar from the problems of the American Negro or the people of Ireland.

Non-Socialists often ask what would be done if these unfortunate happenings were to occur in a Socialist society. Socialists of course know that when the circumstances that gave rise to the FLQ and their violence no longer exist then there would be nothing to cause FLQ type phenomena to exist. This is not to say that if Socialism occurred in the very near future that all of the ignorances and inabilities to cope with social production that arose from capitalism's cultivated ignorance would immediately disappear. But unlike under capitalism such afflicted members of society would not be deprived of the fruits of man's social productive efforts while they were learning how to be part of society.

The message for the FLQ and other similar groups should be quite clear. The working class have no chance by using violence. Contrary to the FLQ's renegation of the ballot this is our only way. True the capitalist class have great control over the

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FLQ or Social Revolution (continued)

brainwashing machine but there is nothing so strong as an idea come of birth. There is much more the FLQ members could learn from the Socialist Party of Canada. For one thing the Socialist Party of Canada recognizes that the reason capitalism exists is because the majority support it. Socialists may not like it but they recognize that until a majority support Socialism the only thing Socialists can do is educate as many as possible to the Socialist case. One of the biggest enemies in this is the brainwashing of the capitalist class. Perhaps an even bigger enemy are those who would fraudulently promote nationalist prejudice and violence in the name of Socialism.

Rather than supporting the anarchy of FLQ violence the Quebec working class would do well to study the ideas of the SOCIALIST PARTY OF CANADA for it is only through their methods that a non-violent SOCIAL REVOLUTION can succeed.

Larry Tickner

Victoria

Reply (continued)

What is insidious about U.S. trained professors working in Canadian universities? Under capitalism the function of universities like any other type of school, is to train workers to the various tasks within the capitalist process. Professors, likewise are workers trained in the particular tasks of training other workers. What is insidious is the brainwashing these professors are obliged to foist upon the working class. It is erroneous to think that professors from the U.S. are any more or less adept at this than professors trained in Canada. It is a mistake to divide the working class according to the Capitalist's countries of economic interests, a mistake that can only serve the interests of the workers enemies - the capitalist class.

It may seem petty to argue that Socialism will be a social system rather than an economic system. One might wonder why the Socialist proposal of common ownership is revised to collective ownership of the productive apparatus. Common ownership means that all mankind owns the productive machine and has free access to its results. Collective ownership in contrast could be interpreted to mean that each productive unit would be owned collectively by the workers who work in them. That this is Barnard's meaning is further indicated when he inserts that "each worker will get the full social value of his labor." Even if this were considered desirable a brief analysis will rapidly demonstrate its impossibility. What for example would be the full value of the invention of a pollution free motor or of a new medicine? Now what of those that don't work like the young and the old or the sick?

Barnard's degree of comprehension is appreciated. A little re-examination of some of his erroneous concepts could make him a valuable asset to the Socialist movement.

ERROR There was inadvertant error in the Aug-Sept-Oct 1970 FULCRUM. It was stated that Vancouver Teamster President, Ed Lawson was on the B.C. Mediation Commission. Lawson is not on the B.C. Mediation Commission, but rather on the B.C. Liquor Control Commission. The author, Larry Tickner apologizes to FULCRUM's readers. Comrade Tickner was not far off the mark however, Ed Lawson has since been appointed a senator. "Reward your friends and punish your enemies."

THE F. L. Q. —

REVOLUTIONARY ?

Or REACTIONARY ?

Long before the separatist Front For Liberation of Quebec had begun to kidnap big-name politicians, the popular concept of the word "revolution" had degenerated to not much more than a synonym for violence, so long as the violence had some connection with politics. All the media, including the "educational" institutions have helped to foster this myth. Especially since those notorious minority take-overs of power took place in Russia and China — the two best known examples.

In the first place, the fact that an old minority-rule type of society was bowing out to a new class-divided type in these cases was played down. While real revolution did happen in those countries, in the sense of basic social change, violence was unavoidable since one group of rulers was taking over from another. In addition, Russia and China are purported to be examples of attempted Socialism or Communism, and that these attempts were either dismal failures, or that Socialism is a pretty poor social arrangement. The evidence shows that state capitalism took over from Feudalism in Russia, and is in the process of doing so now in China; and that the historical-material conditions made no other change possible. The point here is that if the majority now wanted to take the means of production and invest them into the common ownership of all society, then the peaceful way is the only way that would be available. There is no violent way it could be done.

Secondly, the original meaning of the word "revolution" has been almost forgotten. It used to involve the concept of basic social change at one time. But nowadays, for instance, if a group of students wanted to change the arrangement of their desks, and they decided to effect this infinitesimal reform to a microscopic fraction of society by force, the press would yell, "revolution." The meaning of the word has shifted from fundamental social change to mere surface change, to which the ingredient of senseless violence has been added.

Every time a South American dictator undemocratically usurps office in a representative alcapitalist nation, where no ripple beyond a changing of the state guard is involved, a "revolution" is said to have occurred. There is the case of a child who saw five revolutions on the way home from school one afternoon. A "revolution" in candy bars, another in transportation, one in kids' shoes, one in sex and another in dope-peddling. Of course, in this type of relative superficiality no alleged link with politics is apparent and violence is left out of the meaning.

NATIONAL LIBERATION DOES NOT EQUAL WORKING CLASS LIBERATION

Eventually long suffering humanity will have to look its problems in the face and seriously penetrate the social causes. When this happens "revolution" may revert to its original meaning.

In this context, the F. L. Q., much less than being revolutionary, is not even liberal, if one wishes to view the scene in a left-wing right-wing spectrum. Chauvinistic separatism and racialism are far more trenchant factors of the essence of the F. L. Q. than is its facade of working class phraseology, and this orientation is strictly conservative.

The whole idea of the modern nation is (1) a geo-political division of the world for the

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The F.L.Q. (continued)

convenient administration of the economic process whereby the useful section of society is separated from the goods and services it produces, so that the owning section can declare a profit. This is the purpose of the capital wage-labor way of doing things. Every-thing that the useful "citizen" produces above his wages becomes the property of his bosses. This process is hidden under a variety of innocent names like "economic expansion," "development," etc. (2) A second purpose of the nation is to promote the fiction of a community of interests between the working public and the class that lives off it. National liberation cannot equal working class liberation. The concept of a "free nation" means a national capitalist class that is free to live off its own workers without interference or competition from foreign national groups of capitalists.

In Quebec there is a local class of entrepreneur-rulers who want control of the outside industries that are established in that province, that is the profit value of the workers, all to themselves, without sharing the pie with outside parasites. Trudeau, operating on the side of the biggest block of capital for years, explained in his book, "Federalism and the French Canadians"

"...inside the tribe (an independent Quebec) counter-revolutionaries will be kings and sorcerers. They will have legal authority. They will also be able to transfer the title to property and to declare that from now on foreign industries will belong to the tribal bourgeoisie." (p. 211, our emphasis).

To help recruit workers to their cause, and to do the dirty work for them, these backward business men, agitate against U.S. capital in Quebec, and to further this end they hide behind socialistic slogans. As Trudeau pointed out again -

"...the rising bourgeoisie. The latter was beginning to use Marxist terminology." (p. 20 of the foreword, our emphasis).

Their only objection to U.S. business is that they are not the capitalists who are receiving all the gravy. They have no objection at all to capitalism per se, they are scorpions of it.

These people in high places in Quebec have no difficulty soliciting worker support for their covetous crusade for total control on a basis of phony revolution, since workers' conditions are usually inhuman anyway. And since the working public does not understand capitalism completely yet, it is easy for one group of the "establishment" to lure workers' loyalties away from another group through the false face of nationalism.

This emphasis on backwoods, Quebec nationalism is overwhelming evidence of the anti-majority nature of the F.L.Q. its deluded membership is not aware of the class division into opposing interests that is hidden in every nation.

RIGHT-WING RACISM

Another tried and true device to stimulate worker patriotism is to stir up hatred by magnifying any ethnic differences between the locals and the imperialist "foreigners," and to escalate these into "racial" differences. - In addition to the spontaneous discrimination that is unavoidable in the pressures of capitalism generally, involving bi- or multi-lingual nations.

Under Nazism, German workers were encouraged to believe they were a "master race," and the aim of their industrial bosses was to use them for the capture of resources and

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The F.L.Q. (continued)

markets of other national capitalist groups. With the F.L.Q., the unpretentious right to speak French has been twisted into blind racial discrimination, i.e., the beating up of a British news reporter because he did not ask his questions in French. They also embrace the ancient myth of Jewish financial control.

Other similarities between the F.L.Q. and Nazism-Fascism is their rejection of peaceful, electoral political methods. The F.L.Q. tends toward the Mussolini brand, of elections through violence and fear-- of the demonstrative "march on Rome" route to office.

The NINETEENTH CENTURY FLQ

In this latter half of the 19th. century when the technical conditions exist for an easy transfer to a world of a Cadillac level of material consumption for all, and freedom from mind-destroying drudgery, the F.L.Q. wants to fractionalize further, the already outmoded, fractional idea of nationalism.

The plight of French Canadian workers will not be cleared up by a transfer to French speaking exploiters - a retreat into the past. There are many new nations of the "third world" where the workers are worse off, or no better than when they were being taken by outside colonialists. Working class members of the F.L.Q. have unfortunately swallowed the bait. By confusing the selfish ambitions of a few home-grown rulers, with a solution to their problems, they have repeated an old mistake.

Revolution is in context with the historical and industrial realities of the present, and is taking place in the minds of the world's workers, in their growing ability to see through the murky version of the social scene that is fed to them by the world bourgeoisie in the respectable media, including the old bourgeoisie of Quebec. When a majority reaches consciousness, the civil rights and the ballot in the various countries will be an admirable instrument for winning elections, for the purpose of transferring title of the means of production to world society. A society based upon free access for all, and voluntary, enjoyable work. Without of course, the present paraphernalia for profit making, such as the wages system, money banks, armies, national boundaries, the state, etc. -- those institutions that the unfortunate members of the F.L.Q. and the rest of the world's usefulpeople still think are as necessary to them as the air they breath.

The F.L.Q., in its frustration, is trying to turn the clock back. The F.L.Q. is about as relevant to social revolution as the horse and buggy is to space travel.

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BOLSHEVISM - OLD AND NEW

Marx wrote that historical events occur twice: once as tragedy, then as farce. He should have added that in some instances tragedy and farce accompany both visitations.

This thought persists when the by-products of the Russian revolution are looked at. Half a century or so ago, when the Bolsheviki decided to bless the rest of the world with the true formula for proletarian revolution, the result was certainly tragic and farcical. Bolshevism's offspring, the Communist International and its member parties, instead of advancing the workers' cause added abundantly to the existing confusion and disorganization and did more to push Socialism into the background than the avowed capitalists could have done with a giant effort by their own agencies.

Lenin was a strong believer in the means being justified by the end, which in practice meant that Bolshevism's goal, regarded as worthy, justified even unworthy means to reach. Following this theme, the world was divided into two camps: one supporting and dominated by the Leninists, the embodiment of all virtue; the other standing in opposition, the vilest dregs of humanity. There was neither need nor time to debate the limitations of opponents. The time had come for action. The world revolution was at hand. The Bolsheviki had proven their worth. All others had to be swept to perdition.

After skirmishing with Trotsky, Stalin took over from Lenin and uncovered in opponents a new depth of depravity. They became, to the unflinching faithful, social fascists, hirelings of Hitler and Mussolini. Even orthodox Communists became victims of the theory that the end justifies the means, and the numbers buried in ignominy and blood in its furtherance will never be fully known. It is known that they included most of those in the forefront of the Bolshevik rise to power.

In the scramblings and maneuverings accompanying Russia's rise to a leading capitalist nation, the Communist International died. With its passing went some of the viler features of surviving Communist Parties, which became reduced in the following years from their sharp-fanged past to outright and mostly toothless upholders of capitalism in Russia and at home.

A sampling of "Communism's" pathetic present came into view in a recent outburst by the Communist alderman on the Winnipeg city council, Joe Zuken, who said it was a "nauseating situation" that the police chief who had resigned six months before had not been replaced. To Joe this was "intolerable" and he stormed at the police commission for "incompetence and inefficiency" in not having appointed a new chief. Workers waiting to get their heads bashed in will be equally aggrieved.

But history repeats itself, just as tragic and just as farcical. The old-fashioned Leninist-Stalinist capers have been revived. To hand is a journal, "Peoples' Canada Daily News", describing itself as the "First National Daily Newspaper of the Canadian Working Class and People." It reflects the outlook of the "Communist Party of Canada (Marxist-Leninist)", which in turn reflects the outlook of Chinese capitalism, just as the other "Marxist-Leninist" Communist Party reflects the outlook of Russian capitalism.

The "Peoples' Canada Daily News" turns the clock back half a century. Bristling with invective, it charges into nearly everything that moves. A Toronto Globe and Mail reporter asks for an interview, resulting after three weeks deliberation in a "declaration" that

The Communist Party of Canada (Marxist-Leninist) will not allow its spokesman

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Bolshevism (continued)

to give interviews to those whose motive is to 1. Slander communism, 2. Gather information for espionage and 3. Serve imperialism and not the Canadian people. Also, the Party declares that the principal source of information against the progressive people for the espionage services is the "holy alliance of the left" and that all our members and supporters should make proper precautions to keep the U.S. imperialist agents out of the ranks of the people.

A meeting addressed by an IDPer is "reported", the report declaring (to give only a sampling of the verbal color) that the speaker gave "no support for the Czech people in their struggle against the Soviet-social imperialist invaders" and that "social-fascists" & "nazis or neo-nazis" would not go "unpunished".

It is amusing to see the Muscovite Communists given a large spoonful of their own time-disbanded medicine, complete with rallying cries and ferocious slogans: "Lackeys of Soviet Social Imperialism, Get Out of Canada!" "Down with the new Tsars!" "Soviet Social imperialists, Hands off China!" All very familiar to old time observers, the imperialists of another day being anywhere outside Russia, the "hands off" being "Hands off Russia!"

Chairman Mao on the other hand is given the idolatry once reserved for Stalin, the "little red book" being brandished and quoted liberally and slavishly.

It looks like some of the workers are heading for another ride.

J. Milne

Winnipeg

FOREIGN "AID"

Ever wonder about Foreign "Aid"? In a world riddled with poverty what determines who gets Foreign "Aid"?

Botswana, formerly known as Bechuanaland, is a South African Country, bordered by Southern Rhodesia, South Africa and South-West Africa. If ever anyone needed aid it was the people of Botswana. In this poor semi-arid country food production is very backward and hunger is the rule. Unfortunately "Aid" has not been in the cards for Botswana. Instead it has been used as a huge poverty stricken reservation to augment Rhodesia's and South Africa's apartheid policies. So, no aid for Botswana. Not until now that is. Now the sun appears to be shining. The World Bank has loaned \$2,500,000. for the design of a dam, an integrated electrical system, water pipeline, communications system and roads. The World Bank is also expected to finance the system. Canada has committed to \$18,000,000. in "aid" to the power system. It is also considered likely that the American Agency for International Development will participate in water pipelines to the tune of \$5,000,000. to \$6,000,000.

So much is coming on strong in Botswana it's almost enough to give the sceptical Socialist an idealistic outlook--almost but not quite. We find a clue to all this capitalistic "generosity" in a report by Africa correspondent Fredric Hunter (Christian Science Monitor June 16, 1970). According to Hunter: An Anglo American Corporation has embarked on an 18 month crash program to exploit the Selibi-Pikive copper-nickel deposits; coal deposits exist at two places along the rail line south of Francistown; salt, taken from the Makarikari salt pan is sufficient to give Botswana the 75,000 ton per year Zambian

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TWO OLD COMRADES GONE

Art Stanger of the Winnipeg Local died in September at the age of 31.

Art was a member of the Party for many years, rarely missing a meeting or passing a chance to help in the Party's work. He was always on hand when leaflets were to be passed out at public meetings, and before he retired from wage slavery he regularly carried Party literature for distribution on the job.

Art's activities continued until he approached the age of 30, when illness slowed him down.

The Party will miss his quiet consistency. The members will miss a dependable comrade.

Word has been received that Roy Devore of Edmonton is also gone. Roy was one of the vanishing numbers who worked for the Party before the first world war. In latter years he was an occasional columnist for an Edmonton newspaper and commentator on CBC radio. At least two of his radio talks dealt with the history and early personalities of the SPC.

He was perhaps best known to members in Winnipeg where he was always a welcome visitor.

Long a friend of the Party, Roy will long be remembered.

J.M.

Foreign "Aid" (continued)

salt market on a platter; Manganese and asbestos have been near Kanye in the south; Potash and soda ash deposits exist along the northern rail line; and diamond mines at Orapa are being opened by the DeBeers monopoly.

So as usual it is the same old commodity production and profit motive behind the whole sordid business. Soon the Peace Core missionaries can be expected to be on the scene to soften up the natives. Any illusions about "helping the people" should be quickly snuffed. Already there are indications that Capitalists, both foreign and native will give the Botswana working class as big a break as they did the North American Indians. Already the government has stripped the tribes of their former rights. Some of the Chiefs being bought off with diplomatic posts. Does this mean that resistance should be made to the development of capitalism in Botswana? Of course not. In spite of its bloodiness capitalism will develop the productive apparatus. In spite of the pollution it will have to educate the Botswana working class in the operation of that productive apparatus. And it is the combination of a highly developed productive apparatus and an educated working class that makes the concept of Socialism possible. It is somewhat ironic that the development of capitalist production must destroy primitive Socialism in Africa only to pave the way for its own destruction and the ultimate establishment of Socialism again, but on a modern productive level.

There is already enough industrial productive development in the world to make the Socialist conclusion feasible. Developments like those in Botswana should make it more and more obvious to more and more of the working class. It may seem a bit ironic that capitalism is destroying primitive Socialism in Africa only to add fuel for its own destruction by building a greater material base from which modern Socialism will arise.

Larry Tickner

Victoria

SOCIALIST PARTY of Canada

OBJECT:

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. — That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. — That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. — That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. — That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. — That this emancipation must be the work of the working class itself.
6. — That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privilege.
7. — That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. — THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

These 7 parties adhere to the same SOCIALIST PRINCIPLES:

LEAGUE OF DEMOCRATIC SOCIALISTS — Wien XII, Wienerbergstr. 16, Austria.

SOCIALIST PARTY OF AUSTRALIA — P. O. Box 1440, Melbourne, Australia;
Sydney, Australia, Box 2291, GPO.

SOCIALIST PARTY OF CANADA — P. O. Box 237, Victoria, B. C.

SOCIALIST PARTY OF GREAT BRITAIN — 52 Clapham High St., London SW. 4.

SOCIALIST PARTY OF NEW ZEALAND — P. O. Box 62, Petone, New Zealand;
P. O. Box 1929, Auckland, New Zealand.

WORLD SOCIALIST PARTY OF IRELAND — 53 High St., Rm. 5, Belfast 1, N. Ireland

WORLD SOCIALIST PARTY OF U. S. — 295 Huntington Ave., Boston, Mass. 02115.

Those interested in the Object & Principles of the Companion Parties of Socialism can obtain further information from the above addresses. or P.O. Box 237, Victoria, B.C., Canada